

A

S P E E C H

Made to  
HIS GRACE  
THE  
DUKE of ORMOND  
LORD LIEUTENANT  
OF  
IRELAND,

A N D

To the Lords of His Majesties most Honorable  
PRIVY COUNCIL.

To return the humble Thanks

Of the

FRENCH PROTESTANTS lately  
arriv'd in this Kingdom; and graciously reliev'd by them.

By *P. DRELINCOURT* Domestick Chaplain to His  
Grace the Duke of *Ormond*, and Chantor of *Christ-Church*.

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STEPHEN

WILLIS GRACE

JOHN O'CONNOR

AND ATTORNEY

IN A



PRIVATE COUNCIL

OF THE

UNIVERSITY OF OXFORD

AND THE

PROVINCIAL

AND

DIACONAL

CONFERENCES

*May it please your Grace and your Lordships,*



Shou'd not presume to take up any part of that time, which Your Grace so happily employs in the Government and Conservation of a whole Nation; nor to divert the rest of this honourable Board from those important Affairs, which usually call your Lordships hither; were I not under an Obligation both of Gratitude and Duty, to be an Interpreter for those poor Protestants, lately come out of *France*, to take Sanctuary with you: and to express for them and in their names, as they have earnestly desired me, a part of that grateful sense, which they have, and will for ever preserve, of your Lordships Christian Charity and Generosity towards them: This they have often, I assure you, acknowledg'd to Heav'n in their Pray'rs, but cou'd not be satisfied, till they had made their solemn and publick Acknowledgments to their Noble Benefactors.

Life and Religion are the two things most dear and valuable of all upon earth: Life is the ground of all the Good and Happiness we enjoy in this world, and Religion is the foundation of all the Felicities we hope for in that to come; so that those persons that are depriv'd both of the comforts of Life, and the Profession and Exercise of their Religion, may justly be look'd upon as the

trueſt objects of pity that we can meet with in this world; and by the ſame rule, thoſe that have a lively ſympathy with ſuch, have the true principle of a Chriſtian Spirit, and are the true examples of a Chriſtian Practice.

What extream Hardſhips and Sufferings thoſe Proteſtants were under in their own Country, both as to their Livelihood and Religion, is too ſad and too notorious a truth, as well as too big a Subject for me now to enlarge upon. The many Proclamations which their Prince made againſt them, for pulling down and demolishing moſt of their Churches, and excluding them from all Trades and Preferments, are well known; they cou'd neither ſerve God, nor enjoy themſelves; They are forbidden to quit their Country, and yet by their hard uſage, and perſecution, in effect, not ſuffer'd to ſtay.

The Cry of that Egyptian-like Bondage and Slavery, they groaned under, that entred into the ears of the Lord of Hoſts, entred alſo into your noble and charitable Hearts, and there has met with Compaſſion and Pity; and by your Chriſtian Example and Charity you have ſet your ſelves Patterns to this whole Nation: By it you have excited the general Beneficence of all; and by it, no leſs than by your Orders, you have already influenc'd this great City (and I hope will ſhortly after, the whole Kingdom) into an Obedience to that truly Chriſtian, and royal Law of Beneficence and Mercy.

And

And altho this be eminent, and extraordinary in its kind, yet it is no wonder that that Illustrious Person, who began as early to be good, as to be great, whose matchless Courtesie and Generosity are not only known to his Friends, to his Servants, to Strangers, but even to his greatest Enemies; who has learn'd by a long experience, what it is to suffer for Righteousness sake, and to forsake all, rather than his Honour and Religion; no wonder, I say, that He shou'd be ready and zealous to relieve those that suffer innocently, and for a good Conscience, and who forsake their All, rather than forsake their God.

Nor is it strange, that that most eminent Prelate the Churches Primate in Piety and Learning as well as in Rank and Dignity, *on whom comes daily the Care of all the Churches*, shou'd take care of that small part of the Flock of Christ, that are forc'd from their own Sheepfold, to seek Food and Protection under so great a Shepherd.

Or that He, whose Tribunal is a common Sanctuary to all injur'd persons, shou'd relieve those that are oppress'd and persecuted, only for their obedience to God, his Gospel, and their Conscience.

Such a noble and charitable act as this, becomes indeed all this honorable Company whom the King hath chosen for his great Council: You do not only imitate your Royal Patron, and act like the best of men

men, but this is truly to act God-like; for nothing makes us more conformable to the Divine Nature, nor better resemble his actions, than doing good, and being merciful, as our Heavenly Father is merciful. We can't imitate God in many of his Attributes, we can't command the Wind, nor still the raging of the Sea; but we can relieve the shipwreckt, and those that are in misery, according to our abilities; in this we imitate our great Maker, the God of all Comfort and the mighty one to save; and sure 'tis our happiness as well as our duty so to do.

There are some that make long Pray'rs and devour Widows houses, and wou'd be thought religious too; but St. *James* tells us that pure Religion and undefil'd before God and the Father, is this, to help the fatherless and the widow. And there is no sort of Duty more highly Christian, none so beneficial to those that practice it: For we dare affirm that the stretching out of our hands towards our poor Brother, will call down more Blessings upon us, than the lifting them up in Pray'r all day long.

Nay, there are no actions, nor perfections, that get us more true love and respect in the world, than Charity and Beneficence. The renown of Power and Greatness, of Wit and Learning, and the like, may perhaps dwell for a while in the fancies and memories of men with some admiration, & often with fear & envy too; but the remembrance of Goodness and Bounty reigns in the heart, with pure affection, with-



without any mixture or allay of contrary passion; and when the great ones are either forgotten, or ill spoken of, the memory of the charitable and bountiful lives and triumphs over Death and Envy it self.

And what great Reward doth attend this religious Duty in this world & in that to come, we are sufficiently assur'd by the sacred Word of God. *For God is not unrighteous to forget the work and the labour of your love which you have shewed towards his Name, in that you have ministered to the necessities of the Saints, and do still minister.*

They have receiv'd and felt the kind effects of your Charity, they have receiv'd it, *as an odour of sweet smell, a sacrifice acceptable and well pleasing to God, and I hope God also will supply all your need according to his Riches and Glory.*

In the mean while, Noble Benefactors, give leave to those whose Bowels you have refresh'd, to offer up to you their humble and hearty thanks, not to say themselves. They come with their Lives you have so generously preserv'd; but I can't say, with their Fortunes, alas! most of them have none other, but a part of your own. But they come with honest Hearts, full of Gratitude towards their Benefactors; full of Loyalty towards the King, the Defender of their Faith, & of their Persons; of Obedience & Conformity to the best Christian settled Church: Full of Love & Meekness, of a peaceable temper and disposition towards their new fellow Citizens; and full of Pray'rs and devout wishes for the prosperity and welfare of this Church and State. But

But however grateful now they be, yet no other return can they yet make for your signal Favours vouchsafed unto them, but that usual one of the poor and needy, Blessing, Pray'r and Thanksgiving.

*May be that minisreth seed unto the sower, whose is the earth and the fulness thereof, that great Creator, whom by your Charity you have made your debtor, and who is able to make all Grace abound towards you, multiply the seed of your Charity sown, and increase your substance and the fruits of your Righteousness, that you having an All-sufficiency in all things, may abound to every good work, being enriched to every good thing.*

May the Lord be for ever gracious unto this good Land. Let Mercy and Truth always meet here together. Let Righteousness, Peace and Plenty, wise and steady Government long continue to kiss each other.

And when the righteous and merciful Judge shall appear with his Reward with him, to crown Charity (that Queen and greatest of all Christian virtues) with eternal Bliss, may every one of your Lordships hear these joyful words, *Come ye blessed of my Father, inherit the Kingdom prepar'd for you from the foundation of the World, for I was an hungred, and you gave me meat, I was thirsty, and you gave me drink, naked, and you clothed me: I was a stranger and you took me in.* Which mighty Reward, that every one of your Lordships may be partakers of, shall always be my humble and hearty Pray'r.